

they might soon be swallowed up and become Roman dependents. At any rate, they determined to recede in unison and to get assurance of the full Citizenship and have Latin members in the Senate.

500 BC - 348 BC

THE EARLY LATIN LEAGUE

In the early days of the republic Rome had made an offensive and defensive military alliance with the cities comprising the Latin League, which remained effective for nearly a hundred and fifty years. Each side contributed equal forces for joint enterprises and divided the booty. Each had the private rights of citizens in the other cities. For example, a Roman could go to any allied city and carry on business safely, could own property there, and could contract

legal marriage; and every citizen of a Latin allied city had the same privileges as Rome.

After the Gallic invasion (348 BC), the Latins began to get restless. Individual cities tried to secede from the league - but without success. For one thing, they felt that Rome had profited more than they from the wars which had cost them heavily. Furthermore, when new land was won, Rome, wishing to settle her own surplus population on it, was loath to let the Latin cities share it. But they too must have had problems of overpopulation, and perhaps also, their soil was beginning to lose its fertility. Rome was growing faster than the Latin cities, for foreign traders were now coming thither and some of the Latins were also attracted. About the middle of the fourth century, two new wards were ~~now~~ created out of a tract of conquered land southeast of Tulum and given to poor Roman citizens. To reach this land from the city, people had to cross Latin territory. Perhaps the Latins began to wonder whether

C5008C

CAIUS MUCIUS SCAEVOLA

Quasi-historical Roman hero. He tried to murder LARS PORSENA, who was besieging the city, and was condemned to be burned at the stake. When SCAEVOLA put his right hand into the blaze and held it there, Porsena was so impressed he liberated him. SCAEVOLA's warning that many Romans would follow his example persuaded PORSENA to raise the siege.

500 BC

How to use iron reached Britain.  
Metal tools became very much  
more common.

customary no number - running of  
the last deed backward.

There was a wide variety in the names of the months and in their order in Greek calendars. Furthermore, Greek states had different dates for the beginning of their calendar and civil years. At Athens, the calendar year began on the ~~the~~ summer solstice, and the civil year about July. In Delos, Olympia, and Thebes, the year began on the winter solstice.

~~238 BC~~. 500 BC

#### GREEK CALENDAR

The lunar month consisted of  $29\frac{1}{2}$  days, but the Greeks divided their months into "hollow" months of 29 days and "full" months of 30 days respectively. They ordinarily reckoned the day itself from sunset to sunset. The lunar year of 354 days is 11 days shorter than the solar year. Accordingly, the Greeks had to adjust their calendar constantly so that it would be in harmony

with the natural seasons of the solar year and thus indicate the proper time for the celebration of agricultural feasts. At Athens - and elsewhere - an intercalary month was inserted in the calendar every 3 years. The Athenians repeated their month of Poseideon (December) and called the new month Second or Lutter Poseideon. Greek mathematicians worked out first an 8-year cycle (oktaeteris) to bring the lunar calendar and the necessary intercalations into more exact correspondence with the solar yr. Subsequently, the astronomer METON (432 BC) developed a better cycle of 19 years, but later the old 8-yr cycle was revived.

The Greeks divided their months into 3 decads or groups of 10 days each. The first and last decads were called the "rising" and "wanishing" month, respectively.

The days were named according to their place in each decad. However, it was

Egyptian and Roman calendars are especially valuable.

The native Egyptian calendar was a solar calendar from the outset (from c. 2773 BC). Under the Ptolemies it became a Greek calendar. Ptolemy III Evergetes perfected it by introducing a leap yr., and his reformed calendar was made official by his decree of 238 BC. It is this calendar that was later adapted by the Romans.

(2)

and copied on  $8\frac{1}{2} \times 11$  autumnal equinox.  
Greek 1 year, accordingly,  
all c. in the Julian and  
more days, and the Greek  
mm is present-day  
months, i.e. a given Greek month corresponds  
to the last half and first half of two Western  
months. Thus at Athens the first month,  
HEKATOMBAION, occupied approximately the  
last half of present-day July and the first

half of August.

Among the early Greek calendars that of Athens is best known, but despite long scholarly investigation, it still presents problems, especially in regard to the Athenian civil year. The Macedonian calendar was a Greek calendar that assumed great importance following the conquests of Alexander the Great and the establishment of the kingdoms of his successors. It was widely used in Asia Minor, Syria, Palestine, and Babylonia. In the course of its dissemination it exhibited considerable variation in the names of the months and in their order. The Macedonian year began in autumn. J. Finegan (Handbook of Biblical Chronology) has compiled a series of tables illustrating the use of the Macedonian calendar throughout the Near East into the early centuries of the Christian era. His correlations of in these tables of the Macedonian with the Jewish Babylonian



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AT ATHENS - and elsewhere - an

subcalary month was recorded in the  
cal. year. 3 years, the Athenians reported  
that month of POSEIDON (DECEMBER) and  
called the year month second in later  
records. Greek mathematicians worked  
out first an 8-year cycle (OKTAETIS)  
during the Lihon calendar and the  
necessary intercalation with more  
exact correspondence with the  
solar year.

The Greeks divided their months into 3 decades (10 days) 10 days each. The 1st and last days were called the 'new' and 'waning' months respectively. The days were reckoned according to their place in each decade. However, it was customary to number the days of the last decade back-ward.  
There was a wide variety in the names of the months and in their order in each calendar. At Athens, the calendar began in the summer solstice, and the year about July. In DELOS, OLYMPIA, and THEBES, the year began on the winter solstice, and at Sparta, on the winter equinox, and at Sparta, on the autumnal equinox.

The main error involved in Caesar's calendar was corrected by the Gregorian reform in 1582. The days of the Roman months were increased to give the required total of 365 days. March, MAY, QUINTILIS, and October retained 31 days. February retained 28. JAN. SEXTILIS, and Dec. were increased to 31 days. 30 days were given to April, June, Sept. & NOV. QUINTILIS was renamed JULIUS and later ~~SEXTILIS~~ SEXTILIS was named AUGUSTUS.

### 500BC → 46BC Roman Calendar

The Roman calendar was in the charge of the college of pontiffs. At first the Roman months March, May, Quintilis, and October had 31 days, February had 28 and the remaining months 29.

- |                 |                 |           |
|-----------------|-----------------|-----------|
| 1) March 31     | 6) SEXTILIS 29  | 12 FEB 28 |
| 2) April 29     | 7) September 29 |           |
| 3) May 31       | 8) October 31   | <hr/> 355 |
| 4) June 29      | 9) November 29  | days      |
| 5) Quintilis 31 | 10) December 29 |           |
|                 | 11) JAN 29      |           |

this lunar year of 355 days required constant intercalating to keep the seasons in proper relation to the solar year. A month of 22 or 23 days, called INTERCALARIS, was inserted between February 23 and 24. As the name December indicates, the Roman year began originally in March. In 153 B.C., chiefly for military reasons, the date of the beginning of the civil year was changed to January 1. The intercalations were repeatedly carried out badly by the Romans, and their calendar was often 2 or 3 months in advance of the solar yr. In the period of the civil war (49-46 B.C.) there was a difference of 3 months. Accordingly, Julius Caesar in his capacity of PONTIFEX MAXIMUS carried out a radical reform of the calendar that still bears his name (Julian). The solar calendar was introduced from Alexandria and a year of 365 days was adapted, with the provision for adding a full extra day every 4 years.

The Roman month had 3 divisions, the <sup>(2)</sup> KALENDS (the 1st), the NONES, and the IDES. In MARCH, MAY, JULY, AND OCTOBER, the NONES AND IDES fell on the 7th and 15th respectively; in the other months, on the 5th and 13th. The Romans counted their days backward from each of these major divisions, including the starting point in their calculation. The Roman day began at midnight. Roman calendars indicated market days (NUNDINAE) as 8-day intervals by successive lists of the letters A to H. The symbol C was employed to indicate COMITIALIS, a day on which assemblies were to be held, F (FASTUS), a day on which court could be held, and N (NEFASTUS), a day on which it was

forbidden to conduct any form of public business.

Finally, the extant remains of Roman calendars often carry brief statements of great historical or religious interest.

FIRST		46 BC CAESAR	
1) MARCH	31	JAN	31
2) APRIL	29	FEB	28
3) MAY	31	MAR	31
4) JUNE	29	APR	30
5) JULY (QUIN)	31	MAY	31
6) AUG (SEXT)	29	JUN	30
7) SEPTEMBER	29	JULY	31
8) October	31	SEXTILIS	31
9) November	29	SEPTEMBER	30
10) December	29	OCTEY	31
11) Jan.	29	NOVEM	30
12) Febr.	28	DECEM	31
	<u>355</u>		<u>365</u>

↑  
After Numa

came three important celebrations, the Lesser of preparatory mysteries: the DIASIA, or sacrifice to Zeus, Heilichios, and, above all, the ANTHESTERIA, or Feast of Flowers. In this three-day spring festival to Demeter wine flowed freely, and every body was more or less drunk; there was a competition in wine drinking, and the streets were alive with revelry. The king-archon's wife rode on a bar beside the image of Demeter, and was married to it in the temple as a symbol of the union of god with Athens.

(Will Durant) **500 BC**

Greek Cal I

The calendar at Athens, Greece was essentially a religious calendar, and many months were named from their religious festivals. In the first month, HECATOMBAION

(July-August), came the Cronia (corresponding to the Roman Saturnalia), when masters and slaves sat down together to a joyous feast; in the same month every fourth year, occurred the PANATHENAEA, when, after 4 days of varied contests and games, the entire citizenship formed a solemn and colorful procession to carry to the priestess of Athena.



the sacred paper, a precisely embossed  
note which was to be placed upon the  
image of the city, and embossed note  
~~which was to be placed upon the~~  
as all the world knew, was the theme  
that PHEIDIAS chose for the group of the  
PATHEON. In the second month, in  
METAGEITON, came the METAGEITONIA,  
a minor festival in honor of Apollo. In  
the 3rd month, BOEDROMIA, Athens  
called forth to ELEUSIS in the greater  
mystery. The 4th month, PYANEPSION,  
celebrated the PYANEPsia, the  
and the FTHA THESMOPHORIA, in this the  
autumn of Athens named DEMETER  
THESMOPHORIA (the harvest) with the change  
exchanging olives, and beginning  
going down to Hades and returning, to  
apparently, as magical ceremonies, to  
promote fertility in the soil and man.  
Only the month of KATHARTERION  
had no festival.

In the month of POSEIDON Athens  
held the Okeian, a feast of the fish  
in Gamelon the harbor, in honor  
of DIONYSOS. In ANTISTERION



In the 12th month, SKIROPHORION, come  
the festivals of SKIROPHORIA,  
ARRETOPHORIA, DIPOLIA, and  
BOUPHONIA. Not all these feasts were  
annual; but even for a four-  
year period they represented a  
grateful relief from daily toil.

ritual      Greek Cal.      II

Beneath this <sup>ritual</sup> feasting, on a sadder undertone  
of fear and propitiation of the dead, the  
living see a solemn meal in commemoration  
of their ancestors, and left for them pots  
full of food and drink. At the end of  
the feast the people chased the spirits  
of the departed from the house with a  
formula of exorcism. "Out of the  
door with you, souls! Anthesteria  
is over."— words that became a  
proverbial phrase for dismissing  
importunate beggars.

In the month, EL APHEBOLION  
some the great Dionysia, celebrated by  
PELISTRATUS in 534 B.C. in that  
year THESEIS inaugurated the drama  
at Athens as part of the festival. It  
was the end of March, spring was  
with her, the day was magnificent,  
mercant and native crowded the city  
and met the attendance at the  
scenarion and the play. All humans  
was suspended, all colors were dead,  
givers were released to sit them alone  
in the portico. Attending every age  
and sex, including attend, took part  
in the procession that brought the  
statue of Demeter from ELEUTHERAE  
and placed it in the theater. The red  
dame choros, the pair marched in foot!  
a large train of women followed at  
dressed gals for the gods. choros from  
the home of their friend or invited  
in any old dance. - on the south  
month, MUNYCHION, Athens celebrated  
the MUKYCHIA, and other, every  
festival, celebrated the BRAURONIA,  
in honor of ARTEMIS. In THARGELION  
occurred the TITHARTIA, on the  
first of the green harvest, on the